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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truly and Sincerely.

THOMAS R. RAYMOND, PUBLISHER.

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THE WESTERN EPISCOPAL OBSERVER.

EDITED BY
REV. CHAUNCEY COLTON,
" WILLIAM JACKSON,
JOHN T. BROOKE,
HENRY V. D. JOHNS.

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Religious.

A BRIGHTER WORLD THAN THIS.

BY MRS. A. B. ADY.

Oh! when I trod life's early ways,
Hope winged my fleeting hours,
I saw no shadow in her rays,
No serpent in her flowers;
I thought on days of present joy,
And years of future bliss,
Nor deemed that sorrow could alloy
So bright a world as this.

Alas! the fairy dreams I wove,
Soon from my fancy fled,
The friends who owned my tender love,
Were numbered with the dead;
Upon their pallid lips I pressed
Affection's parting kiss,
They left me for a world of rest,
A brighter world than this.

Nor did the spacious world supply
Those ties of opening life,
False was its mocking flattery,
Keen was its bitter strife;
And then I first began to look
For purer, truer bliss,
And loved to trace, in God's own book,
A brighter world than this.

My wounded heart desired relief,
I found the God I sought;
And now, in trial and in grief,
I feel the soothing thought,
That though the worldling may despair,
When robbed of earthly bliss,
The Christian humbly hopes to share
A brighter world than this.

GOD IS LOVE.

The bud unfolding in the vernal beam,
The fruit that basks in Summer's golden gleam,
A autumn's rich smile—'e'en on Winter's frown above,
All tell my thrilling soul that 'God is love.'

The flower that blushes on the streamlet's brink,
Where dewy herbs the stars of morning drink,—
Each leaf that quivers in the verdant grove,
Whispers mine inmost heart that 'God is love.'

Seasons, successive in their changeable flight—
Day's dazzling pomp—the solemn reign of night—
Pale evening's brow, with tresses dark inwove,
And ruddy morn declare that 'God is love.'

The stars that gild the glowing arch on high,
Orbs—worlds—transcendent wonders of the sky!
Yon suns of glory, that majestic move,
All have a voice, and echo 'God is love.'

Thunders, with roar reverberating loud,
Lightnings, whose arrow shafts transpire the
cloud;
Comets thro' ether that eccentric rove,
With one accord attest that 'God is love.'

Flowers, fruits,—the beauty and the joy of earth,—
Stars, moons, and planets,—of celestial birth;—
Suns, worlds, winds, meteors,—that erratic move,—
Tell the wide universe that 'God is love.'

Yet faint as fall the murmurs of the stream,
Or echo of the whisper of a dream,
Compa'd with Calvary's Cross, their accents prove
To teach my thankful spirit, 'God is love.'

The Church.

PAUL ON MARS' HILL.

BY REV. G. B. CHEEVER.

It might have been several days before Paul's arguments in the Agora, or market place, excited the notice of the Athenian philosophers. Part of his audience were a set of lounging philosophic dandies, eyeing the Apostle in his eloquent ardor, with a supercilious, pretended indifference and contempt; others would be more gravely attentive to the matter of his discourses. He displayed the truths, which he only, in all the thousands of that idolatrous city, possessed, with unwonted energy; and we may well suppose that the uncommon spectacle of a man speaking from the heart, with strong feeling and heavenly inspiration, on the subject of religion, would attract notice. The appearance of sincerity alone would excite surprise; but Paul spoke moved by the Holy Ghost, and so impressed were some of them with what they heard, as they watched him in the market place, that they seem respectfully to have waited upon him, requesting him to accompany them to the court of Areopagus, where he might more elaborately and philosophically exhibit to them his system.—The invitation was itself a proof, not only of the supremacy of divine truth, but of the power with which he had been reasoning and disputing.

There are sixteen steps at present, and there were probably eighteen then, cut in the rock of Mars' Hill, on the south-eastern side towards the Acropolis, the court of the judges being directly at the top. It was a rocky space, though heaved, with seats around, open to the sky, and so near the edge of the craggy precipitous face of the Hill, that no building or obstacle of any kind could have intervened to prevent the view around, either of the city or the Acropolis. Up these steps the Apostle came from the Agora, where he had been conversing, attended by curious listeners, and rejoicing in his heart at the opportunity given him by his beloved Lord, of testifying against the superstition and idolatry of the city. Gathering up his garments, he ascended to the Hill with the Epicureans and Stoics who had encountered him, relying upon divine grace to acquit himself with honor to his Dis-

vine Master, and remembering the words of our blessed Saviour, 'When they bring you before magistrates and councils, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall say.'

The altar 'to the Unknown God' was a singularly interesting exhibition of the spirit of the Athenians, the extent to which they had arrived in their investigations, and the profound darkness by which they were enveloped; and it furnished the Apostle with an admirable introduction to the very subject he desired to lay before them. They well knew the altar to which he referred, and the inscription, so remarkable, which he quoted, and they doubtless listened with unusual curiosity to hear the result of so solemn and authoritative a declaration, as if indeed God's ambassador were speaking, 'Whom, therefore, ye ignorantly worship, Him declare I unto you.' The lofty annunciation was followed by a strain of definite, majestic, simple truth, in regard to the Supreme Deity, such as they had never heard from the wisest, the most eloquent of their philosophers; such as could not have been found in all the pages of Plato, such as could not have been gathered, indeed, from the concentrated wisdom of all their teachers from the earliest ages, and compared with which their whole speculations were but an abyss of darkness.

'GOD THAT MADE THE WORLD.' The Epicureans and Stoics were here refuted in one word. That simple sentence, in the midst of their philosophic speculations, was like a sun shot into chaos. Where were now their atoms, their contingencies, their floating forms of matter, their elementary principles from eternity? God, that made the world and all that is therein, Lord of Heaven and earth! What a sublime announcement! The world, with some of its loveliest scenery of sky and sea, mountain, valley and plain, was before the Apostle like a transparent panorama, and the blue heavens seemed to echo the sentiment, and repeat it like a vast intelligencer. For the first time in their lives, the Athenians heard it, and its sublimity can be fully felt only by those who have traced the wanderings of unassisted reason, and the wild chaos of heathen speculation concerning God and the creation. Then, too, the unity of God, in the face of a system which numbered thirty thousand deities in its catalogue!

God, that made the world, and all that is therein, dwelleth not in temples made with hands! The grandeur of the sentiment, if possible, increases, and here was another everlasting truth, pealed upon the apprehension of the Athenians as from the bosom of eternity. To feel the power with which this simple spiritual assertion would come to their minds in this situation, the reader of the chapter ought in truth to stand upon the summit of Mars' Hill, with the splendors of the Acropolis in full sight before him. The superstitious Athenians, as they followed the glance of Paul's eye over those splendors, might almost have looked for some visible sign or audible voice of rebuke from the indwelling deities, at so daring an assertion. Dwelleth not in temples made with hands! neither is worshipped with men's hands, as though he needed any thing! And yet there was the Parthenon, and within it, and the temples around it, were enshrined the forms of gods many and lords many; the temples and their inmates being equally the offspring of human depravity, the conception of human genius, and the execution of human art. Temples were above him, before him, around him,—temples of surpassing beauty, fit for the abode of gods, if aught of human origin could be made so. With what a pregnancy of meaning and power of emphasis would the words of the Apostle be uttered in such a position! It was like a vivid flash of lightning across the infidel serenity of the atmosphere; a startling truth, revealing the falsehood of their systems, and adapted to rouse their minds from its delusion—its imaginative dream of mingled superstition and poetry. How must they have gazed one at another, and at the temples of the gods, while Paul went on in this unheard-of strain, declaring the sovereignty, the spiritual perfection, and the universal providence of God, and bringing their own poets to support his reasoning, with a happiness of allusion with which the listening Athenians must have been as much delighted, as they were astonished at the boldness of the sentiments asserted.

Forasmuch, then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.' While Paul spoke these words, the colossal statue of Minerva Promachus, overtopping the Parthenon, was looking down in silent majesty, and the finger of the Apostle might have pointed the assembly to its senseless form; and when he referred to the workmanship of gold and silver, every mind must have reverted to the statues thus composed and adorned, especially to the image in gold and ivory, the workmanship of Phidias, originally enshrined in the apartment regarded as the innermost sanctuary of the goddess. 'Shall we, who are God's intelligent offspring, degrade ourselves so far, as to suppose that these images, the work of human hands, are gods?' Perhaps there never was a discourse uttered, in which the circumstances and scenery around, created a more effective illustration to the mind, or one of more absorbing interest. Standing where Paul stood, on the brow of the same craggy hill, beneath an Acropolis whose temples are still splendid, even in ruins, the Christian receives a sense of the power, sublimity, and divine wisdom of that discourse, such as he never before experienced.

Thus far the Apostle experienced no interruption, and the judges of Areopagus, with all who stood listening, might have continued to hear his reasonings, even upon the folly and guilt of idolatry, with equal wonder at the majesty of his eloquence, and the supernatural wisdom of the truth. But when he passed to repentance, the day of judgment, and the resurrection from the dead, the speculative pride of some sectarians being touched, and the consciences of others troubled, they began to express their doubts, and to pray, like Felix, for a more convenient season.—'Some mocked.' Alas, for those, who hear the blessed gospel, only to despise, to wonder, and to perish. 'Others said, we will hear thee again of this matter.' Perhaps they did, but certainly a more convenient season would never come, and probably this itself was the last time, for Paul speedily departed from among them. His solitary visit to Athens gilds the gloom of its idolatry like a setting sun, and even now communicates an unwonted interest to the ruins of its ancient splendors. He departed from among them; but the words of Paul were not this day to fall wholly among thorns, nor as seed scattered by the wayside, but into some good ground, to be planted, and watered, and nourished, by the care of the Holy Spirit. 'Howbeit, certain men clave unto him, and believed; among which was Dionysius the Areopagite, and a woman named Damaris, and others with them.' A blessed, chosen few, gathered from all that multitude, unto everlasting life! They had probably heard him before, and it might have been at the suggestion of Dionysius, that the philosophers invited him to speak upon Mars' Hill.

Eighteen hundred years have passed since that sermon was preached by the Apostle, in the midst of a city 'wholly given to idolatry.' The reign of paganism in the worship of 'the immortal gods,' was succeeded ere long by the empire of another, less poetical, and more superstitious, and the sacrifices of the temples gave place, after a brief interval, to the intrusive and idolatrous sacrifices of the mass. The reign of antichrist has been interrupted only in the partial renunciation of its authority by the Greek church; and in the corruptions of christianity, as well as the dominion of the false prophet of the East, darkness has continued to cover this delightful country. The followers of the Greek church are not papists, but their superstitions seem quite as abject and degraded as any things that are to be commonly witnessed in a Roman Catholic country.

A brighter light is breaking upon the land of the cross has been reared again after all these centuries of heathenism, and the gospel is proclaimed at this day by an American missionary, in the simplicity, if not with the success, of its earliest exhibition by Paul in ancient Athens! The scriptures are freely distributed, and this is a preparation of eminent importance, for the awakening and conversion of the people. The children in the schools, under the care of Mr. and Mrs. Hill, are early familiarized with the sacred pages; and if now there were an additional high school, gymnasium, or college, where the scriptural instructions might be carried on with higher branches, and the minds of the students at a ripper age disciplined and fortified against the infidel influence of the university, every thing would promise well. Such was the advantageous position occupied by Dr. King's Institution; nor can any one, whose heart is friendly to the regeneration of Greece, think of the relinquishment of that position, for the mere want of funds, without grief, or behold, without painful feelings, the unfinished building where he intended to have carried on his operations.

SIGNS OF INCREASING GOOD WORKS.

Translated from the German of Zöllner.
'Abounding always in the work of the Lord.'

1 Cor. ix. 28.

It is found in the nature of the soul, that, if we are not going backwards, we are progressing in good. The thought of standing entirely still in knowledge and virtue, can only be conceived by a being entirely perfect, who cannot become any wiser or better. The truest and most correct impressions, which I do not often renew within me, will by degrees become obscure; and give place to doubt and error; by degrees become weak and cedes to other less noble or entirely servile dispositions; the greatest activity, which I cease to employ, by degrees decreases, and suffers obstacles once surmounted to arise again. On the other hand, I cannot renew within me any true and correct impression, without exhibiting and inducing other impressions, equally true and right, and advancing myself further in knowledge. I cannot cherish any good disposition with esteem and delight, without strengthening it, and giving me new capacities for doing good; I cannot suitably employ any virtuous activity, without rendering its practice more easy to me. In this respect, the moral is entirely different from the physical world. In the one, things become useless, diminished and annihilated by use, in the other, cherished, increased and perfected. The rich man may remain rich, if he increase not his riches; he has only to preserve or not misemploy what he once possessed! The virtuous cannot remain so without becoming more virtuous. The disuse of what he has and what he may have is for him a more actual loss; on the other hand, the more active and zealous the employment of what he has already attained, the more manifest is his gain. Here neither moderation nor fallacious discretion can fix any limits to our desires and endeavors. Here perfect contentedness with

ourselves and our situation is always pernicious. He who makes any delay in striving after pure virtue and higher perfection runs a risk of losing the virtue and perfection which he may have already attained. In short, whoever would not fall back in doing good, must continue, according to the repeated admonitions of the Holy Scripture, 'to abound in the work of the Lord.' If this is so, hearers, it is certainly very important to know, whether we actually are growing and abounding in good works, otherwise our virtue and the character of our hearts and lives must be subject to suspicion. Let us then, my dear friends, at once institute an earnest examination into our growth in good works.

The first token of growth in goodness, is, that we actually do more good than we did formerly; that our faith become continually more active in love, more fruitful in good works; that the uprightness of our hearts, the sincerity of our Christian feelings, our desire to please God be continually exhibited and proved by good deeds. It is true, much depends upon the opportunities, occasions, inducements and circumstances, and also upon the measures of ability and means, which we may possess. All these things are not always, are never wholly, within our power. They all depend upon the will of Providence, and the relation in which it has placed us. We have not all the same capacities and powers; nor are those we have at all times equally great and strong, nor always in the same degree available. So it is with other things which make the sum of our good actions. Sometimes we have more, sometimes less, sometimes stronger, sometimes weaker incentives and encouragements to do good, sometimes more, sometimes fewer opportunities and calls to serve and benefit others. To one, God has shown a wider, to another, a narrower sphere in which to employ his powers and promote good. To one he gives five, to another, ten talents, which they are to put out at interest. Now, with respect to sentiments, disposition, efforts, zeal and fidelity in Christian virtues, one may outstrip another, yet do less good, because he possesses fewer means, capacities and opportunities than his brother. The question is then only, whether, with the same degree of ability, in similar circumstances, and with the same incentives and opportunities, we are doing more good than we have done at any time before. Or whether, while we possess the power and means, we are extending our benefactions and labors for the general good, rather than contracting them whether we less neglect the opportunities of doing something good, and whether we are more active and engaged in the best employment of our powers, and in the discharge of all that duty and conscience require of us. ***

It is also another sign of our increasing in Christian virtue, if we do good more willingly, if we feel a greater enjoyment and delight in it, and having a greater taste for it, than was once the case with us. When we first commence the Christian course and to labor for our own improvement, we indeed do much good; but, at the same time, we must in a certain degree, force ourselves to it; our understanding has often more interest in it than our heart. We may discharge our duty; but yet it may often seem a burden to us, nor can we always avoid the secret wish to be excused from it in this or that case. We undertake various exercises of devotion,—we consecrate certain seasons and hours to solitary meditation; to reflection and prayer; but we often do it rather because we consider it our duty, than because we expect much enjoyment and pleasure from it. It is entirely otherwise with us when we become farther advanced in good. The oftener and the longer we have followed the precepts of virtue, the more we learn and feel how genial and admirable they are, and how much it promotes our perfection to follow them. The more good we have already done, just the more experience have we acquired how pleasant and useful are its results upon ourselves, the oftener we have brought our sensual appetites under subjugation to our reason, the more precious shall we esteem each victory over ourselves and our sensuality. The more frequently and fully we have discharged our duties, just the firmer will be the foundation of our peace of mind, and more fraught with reward will be the feeling of our self-satisfaction. The longer we have been engaged in rational exercises of devotion, and the more frequently we have been enabled to perform them in spirit and in truth, the more light will be shed abroad in our understanding, the more order and tranquillity will rule in our hearts, the more confident shall we be in all the doctrines of religion, which elevate the spirit of man, and give him to feel his high standing, and his blessed relation to the Deity.

THE DEAF AND DUMB BOY.

Neath yon straw cot below the sheltering wood,
Where the slant sun-beam sleeps so placidly,
Is one whose tongue and ear nature doth tie,
With her to walk in sweetest solitude;
And oft a finger, in his pensive mood,
Is on the chord of his soul's harmony,
Waking meek thankfulness, when none are nigh,
Save spirits that are aye around the good.
To him nor sings the summer nightingale,
Nor thrush her wintry matin; to him vale
Ne'er wakes to morn, nor sounds of evening cease,
But he with upturned eye, and thoughts that move
Lowliness inexpressive, and deep love,
Holds commune with bright hope and spirits of peace.

HOPE.

Immortal Hope
Takes comfort from the foaming billow's rage,
And makes a welcome harbor of the tomb.

'DAUGHTERS OF JERUSALEM, WEEP!'

Weep for the hour the woman's friend
Gave up his glorious life;
Oh, let your gentle ranks attend,
Mother, and maid, and wife!

His the example, his the law
That bowed the sterner race;
Rough soldiers stood around, and saw
Tears on that reverend face.

He wept when woman shed her tears,
And raised the dead again;
His voice subdued her sex's fears,
His touch, long suffered pain.

When on the cross, a gentle word
Soothed her afflicted mind,
For her sympathy was stirred,
In death he still was kind.

Go then, as erst fond Mary went,
To weep around his grave;
And while your souls by grief are rent,
His grace may touch, and save!

To all thy faithful people, Lord,
Pardon and peace impart;
And by thy Spirit shed abroad
Thy love in every heart:
That they, from conscious guilt made clean,
May serve Thee with a mind serene.

EARLY PIETY.

Is it not sweet, to see
The brow of childhood brightened with the love
Which comes in purity
From the rich fountain of delight above:
Which cannot fail or die, and knows no end—
Bestowed in ceaseless gifts, and by a deathless friend?

RULE FOR JUDGING OF BOOKS.

Young readers, whose hearts are opened, whose understandings are not yet hardened, and whose feelings are neither exhausted nor incumbered by the world, take from me a better rule than any professors of criticism will teach you.

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government, without which both the laws of God and man tell us there can be no virtue—and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the tures? Has it addressed itself to your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—If you are conscious of all or any of these effects,—or if, having escaped from all, you have felt that such were the effects it was intended to produce, throw the book into the fire, whatever name it may bear in the title-page.—Throw it in the fire, young man, though it should have been the gift of a friend!—young lady, away with the whole set, though it should be the prominent furniture of a rosewood book-case!—The Doctor.

MISERY.

If misery be the effect of virtue, it ought to be revered; if of ill fortune, to be pitied; and if of vice, not to be insulted; because it is, perhaps, itself a punishment adequate to the crime by which it was produced; and the humanity of that man can deserve no panegyric, who is capable of reproaching a criminal in the hands of an executioner.—Johnson.

ENVY.

As the rays of the sun, notwithstanding their velocity, injure not the eye, by reason of their minuteness; so the attacks of envy, notwithstanding their number, ought not to wound our virtue, by reason of their insignificance.—Lactantius.

THE HUMAN HEART.

The human heart revolts against oppression, and is soothed by gentleness, as the waves of the ocean rise in proportion to the violence of the winds, and sink, with the breeze, into mildness and serenity.—Casket.

There is this difference between temporal and eternal things, that the former are greater in the anticipation than in the enjoyment; and can never satisfy the soul; whereas the latter are more highly prized when enjoyed, than when anticipated.—Augustine.

EXTERNAL EXCELLENCE.

Could the statue that enchants the world, the Venus de Medici, become suddenly animated, how great would be our disappointment, if we found her not endowed with a soul answerable to the inimitable perfection of her form! Thus it is with woman when her only accomplishment is external excellence.

DEATH IN TRESPASSES AND SINS.

The heart of an obdurate sinner may be called his sepulcher, which by means of long habits of sin, is shut up against grace, as by a hard and heavy stone, and in which there is nothing but darkness and corruption. It is a very great mercy the Deliverer comes to that prison, when the light shines in the darkness, and holiness itself visits that corruption.

—Quesnel.

Communications.

For the Western Episcopal Observer.
SUPPORT YOUR MINISTER.

Begging for the ministers again?—some may be disposed to say to themselves, after reading the caption of this article, because a leading editorial of a late number of this paper was devoted to that subject. And my christian friend, and brother, and fellow servant in Christ, you will be correct in your inference, but most likely wrong in its application. I am begging for your minister, that you will support him well, with all your ability, with all your mind, and with all your strength, constantly and unceasingly exercised in his behalf,—yet not to furnish him with the things of this life which perish, but that he may be clothed, and fed, and warmed, and supplied abundantly with the things of the spirit, which endure. Here is a department in which all can labor, be they rich; or be they poor; and where none but christians can labor: Poor indeed must that christian be; who cannot give his prayers, at least, to the support of his minister; and deplorable in the extreme is the condition of that one who can but will not, or neglects to do it. In many things the children of this world seem wiser than the children of light. When they have great designs to consummate, any important purpose to accomplish, they feel that in union alone consists their strength, and to bring about this union, harmony of feeling is necessary, and an abatement of peculiar prejudices, and a combining of what is called conflicting interests; thus united, they labor with zeal, with untiring assiduity, and an unceasing energy, each individual feeling that upon him rests a responsibility, which is necessary to ensure the accomplishment of the object aimed at. And in all such instances do we not find that success is attained: and if triumphs attend thus upon the power of man when combined and put forth for a more worldly purpose, who can estimate the results that could be produced by a community of God's people, who having not only the physical and mental powers of the unenwined man, but added thereto, the privilege of prayer, and the promised aid and divine favor of Him who is mighty against all powers. There are no periods in the ministrations of your faithful and zealous pastor, when he does not need this support of his people, but there are periods when he needs it more than at others—if a distinction can with propriety be made in the time of that which is always so essential. In times of refreshing from the presence of the Lord, when souls are mourning over their sins, when they are supplicating that they must do away with all unbelief, and that they must enlighten him, that he may administer safe and godly counsel, and be enabled to judge with spiritual judgment, and exercise righteous discernment in receiving and examining penitent and sorrowing sinners. It is no light burthen for him to bear at such times, to stand as it were as the door-keeper of the kingdom of heaven, to judge of the fitness of such as may be entitled to go in and become partakers of the things of Christ, and be admitted to the blessed privilege of being numbered with those who are called heirs of God and joint heirs with Christ to the heavenly inheritance. In seasons of much coldness and apparent indifference to the preaching of the word, and attendance upon the means of grace, he needs your support, that his faith fail not, and he become discouraged and grow faint and weary by the way, sometimes almost tempted to turn back from following the plough, seeing so little fruit of all his labor and travail of his soul for ungodly men, and almost doubting if God has not forgot to be gracious. Your pastor is but a man of like infirmities with yourself, subject to the same temptations, the same weakness and fainting of faith, the same desponding of soul in times of adversity in spiritual things, and hence needeth all the consolation, and comfort, and help, that you need, and indeed much more, for his duties are more responsible, and always imperative, and under whatever state of feeling he may be laboring himself, he cannot cease from laboring for you and others. Oh! happy is that people who are in such a case, and happy is that minister who has a band of faithful, zealous, and prudent christians thus to encourage and support him. Both feel that it is more blessed to give than to receive, for love begets love, and thus giving and receiving strengthens the bonds of that love which is stronger than death, enduring as eternity, and which easteth out all fear. There are many other important duties constantly occurring in the multiplicity of those incumbent upon a faithful minister who feels his just and awful responsibility, in which he needs this kind of support, and which it is grateful and spiritually refreshing to him to know that he has. I now only refer to one, which at some future period I design to enlarge upon:—when he is called to sustain, under peculiar circumstances, and with more than ordinary effort, the essential truths of that blessed gospel which is the life, and hope, and salvation of himself and his people. The unity of the spirit is one, and when that unity exists in lively exercise, there exists power for good which cannot be measured by human intellect, nor overcome by earthly combinations. Let then, that spirit be manifest, and constantly outpouring and incoming at the throne of grace, and in all our walk and conversation; that in all things and in all ways we may give a reason of the hope that is in us, following our faithful minister as he follows the Word, which was made flesh and dwelt among us, even the Lord Jesus Christ, who

'Is the sinner's friend, and sin's eternal foe.'

LIGHTS.

SATURDAY, FEBRUARY 6, 1841.

CLERICAL INTERCOURSE.

Among the changes of the last fifteen years, one of the happiest, has been, a manifest growth of confidence and respect from man to man, through the ranks of our clergy. While we differ on several points relating to the best mode of discharging our responsibilities, assumed at the time of ordination; and have our individual preferences for men and measures, we have been led to see, that party names are no criterion by which to judge of character and moral worth; and that amid these distinctions are numbers who breathe the same spirit of simple and heartfelt piety; and assimilate in all essential matters in the strong tone of their devotion to God and the church. The tendencies to union and mutual regard, no matter whence arising, we hail as a blessing for which we cannot be too thankful to the great heart of the church; and our wish and prayer is, that they may increase and strengthen, and that out of them may issue, a permanent law of social and clerical intercourse, which will finally banish all those alienating suspicions which once exerted so pernicious an influence over the intercourse of brethren.

That we should all think and act exactly alike, on the endless variety of subjects before us, is idle to expect; or that we should all pursue precisely the same method, for advancing the welfare of our respective cures; where the church commands, we go, and what she orders we obey: where she leaves us to individual discretion we follow our best judgment, or the most approved usage. Some have said, why does not the church legislate more minutely and specifically, and thus limit this individual discretion; would it not promote uniformity and take away occasion of censure? But thus far, the dominant sentiment has replied, no: uniformity has never followed minute and endless legislation; but has rather been injured by such means. Better rely on the general supervisory authority vested in our Bishops, and on the church attachments and love of order of our clergy. Now, this we conceive is the true and safe view of this subject; for every act of specific legislation with a view to the uniformity of our clergy, in cases where the church now leaves them free to exercise their own discretion, is just so far an abridgment of the now almost unlimited supervisory powers of the Episcopate. We do not wish these powers abridged: we rather long to see the day, when, our dioceses being smaller, the Bishops of our church, like those of Sodor and Man, may be brought into more immediate contact with their clergy, and our clergy into more frequent and friendly intercourse with each other. We have increasing confidence in the existing institutions of the church: we want no voluminous digests of ecclesiastical laws, but, that we should cultivate more and more the christian law of love, and still better learn, to respect the conscientious differences of opinion, which obtain among us. The censorious, accusing spirit must be shamed away, and in its stead, be diffused, the unsuspecting confidence of urbane christian intercourse.

SELF-CULTIVATION.—AMERICAN BIBLICAL REPOSITORY.

In our paper of last Saturday, we published the table of contents of the January number of the American Biblical Repository—including an article from the pen of the Rev. T. Edwards, on SELF-CULTIVATION, and one from Professor Muenschler, of the Theological Seminary of Ohio, on THEOLOGICAL STUDIES, the present week, abstracts of these papers; but a press of other matter, already in type, obliges us to postpone them. We cannot, however, refuse ourselves the pleasure of making room for a single paragraph from the introductory part of the former article, on SELF-CULTIVATION; and commending it to the special attention of those who would know what 'their internal capabilities really are'—and the power of *can-do* (vermag kann) in enabling them to become all they ought to be.

'The subject is one of immense importance. If language contains one word that should be familiar—one subject we should wish to understand—one end on which we should be bent—one blessing we should resolve to make our own—that word, that subject, that end, that blessing should be, in the broadest sense of the expression, self-improvement. This is like the instinct of nature, the dictate of reason, the demand of religion. It is woven with all to which it is possible, either to aspire or rise. It appeals to us as men—calling us to the highest and noblest end of man—reminding us that God's image is upon us, and that as men we may be great in every possible position of life. It tells us that the grandeur of our nature, if we will but improve it, turns to insignificance all outward distinctions; that our powers of knowing, and feeling, and loving—of perceiving the beautiful, the true, the right, the good—of knowing God, of acting on ourselves and on external nature, and on our fellow-beings—these are our glorious prerogatives, and that in them, there is no assignable limit to our progress. It reminds us that each one of us is a diamond; and that while, with cultivation, we may attain our highest value and most splendid perfection, without it we shall remain in our roughness, never disclosing our own beauty or worth, never reflecting the glorious light that God is pouring around us. It impresses the thought that we have something to do for ourselves; that knowledge and wisdom are not to be poured around us, without effort on our part; that we are more than mere receptacles; that we are to reflect as well as read or hear, to ponder what may come before us, and to think for ourselves, and judge for ourselves whether it be right or wrong, and what may be its value and its uses. Books, lectures, social intercourse, appeals from without—these may rouse us to exertion, when without them we might have slumbered forever, unconscious of our own capacities; but they will be worse than useless if we rely on them alone, if we feel as if they were to carry us forward instead of rousing us to go ourselves;—worse than useless if we do not digest what they bring before us, thus weaving it, like food to the body, with our mental and moral life and growth. Depend upon any external means or aids without the exercise of our powers, and we shall make them but as crutches to us, and ourselves intellectual and moral cripples, and when these are taken away, we shall fall by our own weight, and to our own injury.'

Dr. GEORGE L. WOOD, of Cincinnati, is agent for this learned and able work in Ohio.

SWEDENBORGISM.

We have just read, in one of our city papers, an official address from the receivers of this doctrine, to the christian public. The signers aver their solemn belief that the Baron, was commissioned by heaven to deliver a new revelation. They give a sketch of his life and character and briefly set forth his doctrines. His system, besides other errors and strange mysteries, appears to be essentially defective in so reducing the doctrine of the Trinity to cut off the vicarious atonement of Christ, with all its needful and cheering dependencies. We think the address may do

good. Not, however, as its signers hope, by exciting to examination and making converts; but by leaving in the mass of minds no disposition for further investigation. It is impossible to tell what singular bias towards religious error, may exist even in a naturally sensible mind; but the affinities for this system do not appear to be very numerous. As a portion of the religious public to whom the address is directed, we have deemed it proper to take this passing notice of it.

THE FEAR OF DEATH.

The fear of death, who has not felt? The mentioning of death, perhaps, at this very moment, causes a chill to run through the vital current; a kind of foreboding of that freezing up of the fountain, which prepares the mortal part for the coffin, the windingsheet, the grave and the worm; dismisses the immortal spirit to God, to render an account of the deeds done in the body, and then departs to its eternal destiny of bliss or woe. Even christians, are not always free from the terrors of the tomb. Some, 'through fear of death, are all their life-time subject to bondage.' We wonder not that it should be so with those whose consciences tell them they are not ready. It is indeed no proof of a gracious state to be free from the fear of death. The most wicked, are sometimes the most free: because their minds are so diverted from the subject by the business or the pleasures of life; that it has no place in their thoughts and if they think at all, they turn the perspective glass, and throw it to the remotest point. Nor is it even a proof of grace, to die, without fear. Asaph noted of the wicked in his day; 'there are no bays in their death.' Multitudes pass into eternity, as a drunken man, as one in the dark would pass over a precipice, without fear, not because they had nothing to fear, but because their minds are so intoxicated, or their understanding so darkened, that they see not their danger. Nor, on the other hand, is the fear of death a demonstration of the total want of grace. The events beyond time, the vast interests that are at stake, the danger of self-deception; the thought, 'suppose after all my profession, I should prove a castaway,' agitate many minds to such a degree, that they shrink instinctively from the event that is to determine for ever, beyond all possibility of correction, their character and their destiny: they may, to the very end, be subject to this bondage, and still be in a state of salvation, and at last find death a stingless serpent;—and the valley of death but a shadow: the grave a quiet resting-place; and heaven the home of the soul. We have read of one who for many years had been a consistent christian, but when he came to die, his agitation of mind, was so great, that he declared himself to have been a hypocrite, a deceiver being deceived. He affirmed himself to be not only without hope, but a certain victim for the worm that never dies; neither prayers, nor promises relieved his mind. Finally, the lamp it was thought had expired, and no dying testimony given, that he slept in Jesus. His wife fell upon, as she supposed, his lifeless corpse, with bitter cries, which seemed to re-kindle the vital spark: he opened his eyes, and said 'O! cruel love, cruel love, I was just entering my Heavenly Father's gates, and you've disturbed'—and instantly expired. His chains, in which he had so long been held in bondage, were broken by him who came to be his deliverer, and his happy spirit went free. It would have been as real deliverance, had no such event occurred. We doubt not that many a light which has shone before man has set in a cloud. There is nothing more fallacious, than to judge of any one's spiritual condition by the manner in which he died. Animal spirits have much to do with it; disease perhaps more; and some important ought to stand and fear to die; and some die trembling, who ought to die more honor to the grace of God.

Our design in the beginning of this article, was to correct the misapprehensions of some timid christians who write bitter things against themselves, because they are under the fear of death. We would say to them, that they have no right to expect the grace of a dying man, until they are brought into dying circumstances. We have no right to expect the strength of a Sampson until we are called to a Sampson's work. God has never promised grace before land. He has promised that 'as thy days, so shall thy strength be.' Precious declaration! What if our enemies are strong, the everlasting strength of God is stronger, and God promises that His strength shall be made perfect in our weakness. Let the timid christian live upon this promise, and he need not fear the world, the wicked one, or death. The right way to rise above the fear of death, when it arrives, is to be strong in the power of God's strength for present trials and duties, having the mind assured that He is faithful who has promised strength for the day.

We take this opportunity of again commending to our readers the very elegant review of Melville's eloquent sermon, on the PROPORTION OF GRACE TO TRIAL, in our first number, which has directed our thoughts into the present channel.—Some of our publishers would do the public a favor if they would furnish an edition of the above discourse. * * *

PREJUDICE.—THE NORTH AND THE SOUTH.

Slavery and heresy are evils, which vividly indicate the force of early and local prejudice. Talk to an honest-hearted Southern Christian, of the evil of slavery, and he will give a faint assent; but begin immediately to rail so loudly against abolitionism, as to drown his own admission. On the other hand, speak to some Northern Christian, in strong language, of the fatal sin of heresy, and he will be as one just waking up. After fairly opening his eyes, and a significant interjection or two, he will perhaps yield an affirmative. But if you propose any decided measure for discountenancing heresy, he will be apt to meet you with various 'buts' and 'ifs' and grave cautions. Now it would be presumption in the writer to suppose himself free from prejudice upon these subjects. Nevertheless, he must contend, that there is a wide and an essential difference between them. We cannot admit that slavery is *sin per se*, without impeaching St. Paul, although we grant that it is a great evil. But even admitting it to be sin, it is at worst but a tumor or diseased limb; whereas heresy is disorder at the vitals or a diseased heart. And we cannot but think that they who neglect or indirectly encourage the greater disease, in their great zeal to heal the lesser, are not wise physicians!

We consider evangelism faithfully and spiritually applied to the heart of the christian Church, the grand remedy, for all her disorders. And while we should be especially solicitous to keep the heart sound, but *verbum sat*. We are not for controversy with differing brethren. Our object is to illustrate the force of prejudice on both sides, and by so doing to aid in curing it.

PEACEFUL PHILANTHROPY.

The friends of colonization will be much gratified by the recent dispatches from the American settlements in the western coast of Africa. The prospects of this peaceful cause, were never brighter than at this time. Liberia has a population of 4,500 American colonists, and 30,000 natives. It has nine

settlements or towns, the most distant being 300 miles apart, on the sea coast; the others at various distances, intermediate. Its territory, procured by purchase, contains nearly 50,000 acres of land, and other large tracts can be easily obtained of the natives in the same way. The government is modeled after our own, and is purely republican; administered almost wholly by colored people. Agriculture is thriving and greatly extended. Four printing presses are in operation. Twenty-one churches are organized, some of them composed of native converts. More than thirty ordinary ministers are engaged in religious teaching. Many sabbath schools are regularly attended.

The Maryland colony especially, seems to enjoy the smiles of Providence. The news from it, is as late as Sep. 27, and is of the most gratifying character. The colonists are in the enjoyment of good health and tranquility. Governor Russwurm has procured a small coasting vessel, with which he carries on a profitable trade along the coast. Rice, palm oil and camwood are the articles of this traffic, and furnish the means of purchasing such goods as the colony needs from foreign vessels touching at Harper. It is supposed that with a vessel of sufficient tonnage to meet the demands of this trade, the avails would go far towards paying all the expenses of the colonial government. And if, in addition, they had a regular trader plying between the cape and Baltimore, or some other port in the United States, the prosperity of the settlement would be greatly promoted.

This colony, called Cape Palmas, was planted under the auspices of the Maryland State Colonization Society. The favorable aid of the Legislature was thrown over it, in the tangible form of an appropriation, to the amount of two hundred thousand dollars. The colonists are all colored people, and all their officers are colored persons. There are no white residents among them except the missionaries, who have nothing to do with the civil government.

No check has yet been given to this settlement.—The history of colonization may be challenged to produce an instance of more entire success—and the fact stands out in bold contrast with all other schemes for benefiting the colored race. We may see at Cape Palmas what can be accomplished by the colored man, when placed beyond the injurious influences of contrast with the white man, and all the unavoidably depressing circumstances of his situation in the United States. The emigrants to the Maryland colony were, with a few exceptions, of a class who might have been expected to need the utmost watchfulness, being totally unaccustomed to self-government. But the change in their relations produced none of that insubordination and inactivity so common when field hands are emancipated and sent to make a living in the free states. In Africa they have felt the blessed influences of real freedom, a thing never possible to the colored man in our country: The best energies of his nature are called forth, and we may say to every philanthropist, look at Cape Palmas! There the colored man feels himself owner of the soil, and instead of regarding himself as an inferior, is conscious of his own superiority to thousands of natives around him. A new class of influences assail him, and he is urged onward in the duties of life by the conviction, that he is now a new man, a new man in all his relations, and in possession of true and substantial liberty.

We make an extract from a letter to J. H. B. Latrobe, Esq., of Baltimore, a devoted friend of this cause, and would merely observe that the letter is from Doctor McGill, a colored emigrant from Baltimore, who says, 'You will perhaps, be equally surprised to learn, that the colonists generally display the highest possible degree of contentment and satisfaction, and the poor assisted. Even crime, always difficult of suppression, has hidden its unseemly face: our courts for the last three sessions having no business to transact. Every one seems fully convinced, that the principal object of their Governor is, to promote the happiness and general good of the community, and that a corresponding action on their part is all that is requisite to place our settlement at the head of all similar establishments on the coast.'

As was to be expected, the favorable openings to men of enterprise, on the western settlements of Africa, are beginning to take effect on the minds of persons of color in the free states. A letter from S. Wilkeson, Esq., the Secretary of the Society, in Washington, D. C., addressed to one of the editors, informs us that 'the prospects of Liberia have never been so flattering. All they need is emigrants of the right stamp. Such are willing and anxious to go, but have not the means. 201 in Indiana have desired to go, but we have not the wherewithal to send them. If they could go it would give a tremendous impulse to the cause in the free states. We must send, if possible, another vessel next December.'—(1840.)

What was in contemplation last October, we are happy to hear is now in train of fulfillment; for whilst we are writing, the vessel expected to sail from Norfolk, Va., on the 25th, is plunging the ocean on her way to Liberia, as may be seen from the following paragraph in the Phil. Standard:

'A ship freighted with colored emigrants and stores will leave Norfolk, Va., next week, (the 25th inst.,) for Liberia. The receipts of the American Colonization Society the past year, were upwards of \$50,000. The Society's debt is nearly extinguished.—The ninth annual report of the Maryland Society gives a most encouraging view of its colony. The colonial officers are all colored men, including Gov. Russwurm, and health and prosperity prevail.'

Onward, we say to this noble form of benevolence; and we hail with heartfelt satisfaction the recent favorable intelligence from Kentucky. May she too, soon imprint her name on the soil of Western Africa, and even outdo her sister state of Maryland, in establishing and generously sustaining a Kentucky colony.

SABBATH CONVENTION.

We beg leave to call the attention of our readers to the published proceedings of the Sabbath and Bethel Convention held at Cincinnati, Nov. 19, 1840. The pamphlet is now circulating and will do much to demonstrate, not the necessity for action, for that already stares us in the face, in every part of the land; but the practicability of the enterprise of land; the evangelical efforts of all denominations, in determined prayerful efforts to raise the standard of God's law on this vital subject. Christian friends, read this pamphlet; christian editors, pray notice it in your columns.

PRAYING WITH AN HONEST HEART.

God has repeatedly promised a saving knowledge of the essential gospel, to them that sincerely seek it. I seek, and believe that I have obtained, my neighbor claims to have done the same. But his gospel differs obviously and essentially from mine. What am I to conclude in such a case? I must not impeach the fidelity of God to his promises, for that would be impious. I may not impeach my own honesty in asking, for that would be more than charity;—and what remains for me but to doubt the fidelity of my neighbor, and say to him, 'friend thou hast not sought aright; go and seek with thine whole heart.' But no man is infallible. And ought I not to

doubt my own sincerity and success in seeking, and upon that doubt, modestly, build a hope for my neighbor? I answer no. That thus to start a doubt in order to rest hope upon it, would be like trying to hope him to heaven by hoping myself to destruction! And instead of encouraging such doubts and vain hopes, I ought to go to God and pray heartily for stronger assurance, and then lift up my voice and warn my neighbor. His duty, if he verily believe that he is right, is to warn us in like manner.

AN INTRODUCTORY LECTURE, delivered before the Zanesville Physical Institute, on Tuesday Evening, Dec. 1st, 1840. By the Rev. WILLIAM A. SMALLWOOD, A. M., Rector of St. James' Church, Zanesville. Published in accordance with a resolution of the Institute.

It was the object of this Address 'to exhibit the claims of science to general countenance and cultivation, and to prepare the way for a course of popular Lectures before the Physical Institute of Zanesville.'

The author has been long known and honored by us, as a sound and well-read divine, and a diligent and successful christian Pastor. The present Lecture is the first production from his pen which we remember to have seen—out of the province of theological or ecclesiastical writing; and even in this, he does not forget that he has a solemn vow upon him 'to draw all his studies that way.' As an illustration of this, we quote the following forcible passage from the concluding part of the Lecture:

'The last general point, which I shall suggest, is the tendency of science to promote the prevalence of pious emotions. This opinion is asserted, notwithstanding the fact that, in a melancholy instance, men of much learning have been strikingly forgetful of 'nature's God.' Still, as has been elsewhere intimated, the far greater part of the most eminent philosophers have been distinguished for the elevation of their religious sentiments, and the purity of their lives. We can bring a master from every science, and I believe, I might add, the master of every science,—from the genius of Newton, soaring amidst the planets, to that of Buckland, piercing the solid earth and investigating its structure,—and present them as proof irrefragable of the falsity of the opinion, that science is allied with irreligion. No religion has nothing to fear from any other science than that 'false science,' whose 'lights,' it is well said, 'lead to bewilder, and dazzle to blind.' The age has gone by, when it was deemed necessary to imprison and fetter the mind, in order to promote its piety and preserve its faith. Ignorance is no longer deemed the mother of devotion.

'God and his Revelation both shine brightest in the view of the most enlightened mind. How is it possible to contemplate his works closely, and not tremble before his power, reverence his wisdom, and love his goodness! 'The devout philosopher is mad.' He is no longer a reasonable being, who ceases to discover a great First cause amidst the astonishing effects, presented by a view of creation and its operations. Surely, the tendency of these glorious works is to convince us that an Intelligent Agent, and not a blind chance, erected, and still preserves over, the universe, and that to Him we owe the most ardent feelings of gratitude and love, and lives of the most diligent and devoted obedience. And the impression of the reality of his existence being once formed, our conceptions of his greatness are enlarged by each new insight into his operations, as well as our sense of his benevolence, and consequently stronger and warmer emotions are produced in our souls. The multitude of worlds, which the glass of science brings to the eye, bespeaks his omniscience, and fills us with a conviction of our littleness. And then, if we should fear that so small a thing would be forgotten, we have only to go to the cell of the humble bee, and witness the divine care for its welfare in the wonderful instinct, by which it is enabled to build its habitation on principles of the truest science, and adopt a form best suited to save room and multiply chambers; or, better still, survey our own frame,—how fearfully and wonderfully we are made,—and observe the lines of intellect, inscribed on no brow but man's, and mark how every object in creation pours its treasures into his lap. Expatriating through the universe, the dust of earth finds more than enough to excite its admiration, and the coldest heart to kindle it into a glowing flame of love. He must be more or less than man, who can stand in view of the disclosures of science, unmoved, undevout. No, not more, for 'the sons of God should for joy,' when the foundations of the earth were laid, and the universe rose in majesty and beauty under the creative energy of the divine hand; but less,—*miserably less*, for even 'the ox knoweth his owner, and the ass his master's crib.' Only debased and degraded reason, can carry the light of science, and yet not discern the presence of Deity and bow in rapt adoration before the throne of an almighty, all wise, and all bountiful God.'

SOLOMON'S SONG.

Is said to be 'the song of songs,' to express its pre-eminence above all others. Few books have excited more attention, or have had more commentators than this. Without entering into all the opinions which the learned have ventured on this confessedly mystical part of the Word of God, suffice it to say, that the best and most commonly received opinion among the soundest and best divines, is, that it is 'a divine allegory in the form of a pastoral, which represents the reciprocal love between Christ and his church, under figures taken from the relation which exists between a bridegroom and his espoused bride.' It is similar in character to the 45th Psalm, the parable of the marriage supper, and the conclusion of the 5th chap. of Ephesians. The evangelical prophet, Isaiah, when treating on the reconciliation of the church of Jehovah, amongst other things, introduces the following: 'Thy Maker is the husband.' Jeremiah and Ezekiel adopt the same figure. John the Baptist beautifully represents Christ as a bridegroom, and himself as his friend or bridesman. Christ adopts the same; and in the Apocalypse, the church is expressly styled 'the Lamb's wife,' and is represented 'as a bride adorned for her husband.'

To such as read this 'song' with a heavenly, spiritual temper, who enjoy much fellowship with Christ, it is 'a savor of life unto life;' but to those who read it with a carnal and wanton mind, it will be 'a savor of death unto death.' We may apply to it the language of our 17th Article, respecting predestination and election: 'As the godly consideration of it is full of sweet, pleasant and imperishable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, and because it doth fervently kindle their love toward God: so to envious and carnal persons, lacking the spirit of Christ, it may be 'a most dangerous downfall, whereby the devil doth thrust them into wretchedness of most unclean living.'

In order to enter into the spirit and meaning of this beautiful and sublime allegory, it is necessary to know that it is thrown into the form of a dialogue. The speakers are the BRIDEGROOM, that is Christ; and the SPOUSE, which is the church, or company of be-

lievers; the VIRGINS, or daughters of Jerusalem, or attendants, by whom may be meant weak believers, or such as favor the church, but are not yet converted to the faith, or not established in it.

There is at present in the possession of Mrs. Parkes, of Golden-Square, London, a copy of Macklin's Bible, in forty-five large folio volumes, illustrated with about 7,000 engravings from the age of Michael Angelo to that of Reynolds and West. The work contains about 200 original drawings, or vignettes by Luthurbour. The prints and etchings include the works of Raffalle, Marc Antonio, Albert Durer, Callot, Rembrandt, &c. &c., representing nearly every fact and circumstance recorded in the Bible.

An ordinance has recently been issued by the new Archbishop of Paris, requiring the strictest adherence to ecclesiastical costume, on the part of every clerical person under his jurisdiction. Any clergyman is *ipso facto* suspended from his sacred functions who shall in a single instance appear without the *tonsure, soutane, and petit collet*.

Our Oxford brethren, being only Presbyteries, do it go quite so far.

Hundreds of the Bechuans, of South Africa, of whom it has been said that in their former condition they were in utter ignorance, and without the least ray of light to give them any idea of a future state, are now yielding obedience to Christ through the instrumentality of Missions—living Epistles known and read of all the surrounding heathen tribes.

Rev. J. H. DOWRY, Superintendent of the New Zealand Wesleyan Missions, was drowned with twelve natives on his return from some of the southern stations to the principal one at Hokkanga. This melancholy event, intelligence of which has recently been received in this country, occurred in June last.

The Honorable the East India Company have contributed the sum of £40,000, in aid of the projected cathedral at Calcutta—towards which the Bishop of that see has so munificently contributed.

Theological Seminary of Virginia.—It is with great pleasure that we announce to the Diocese of Virginia, that the Trustees of our Theological Seminary and High School have invited the Rev. Dr. Sparrow, of Kenyon College, Ohio, to a participation in the conduct of these most important institutions, and that Dr. Sparrow has accepted the invitation, expecting to enter upon his duties in the month of April.

Southern Churchman.

THE FEMALE PRAYER BOOK SOCIETY of Philadelphia, have published during the last year, 1004 12mo. Prayer-books, and 250 4to. and are now issuing an edition of 100. They have also published 100 copies of the offices, bound separately for the use of the clergy. They have gratuitously distributed in the Western and Southern States 640 12mo. and 7 4to.—to missionaries in Pennsylvania 198 12mo. and 7 4to.—to seamen, old and sick persons, prisoners and almshouse, 131 12mo.

We learn from the Southern Churchman that after the first of April, the publication of that paper is to be transferred to Alexandria, and the Editorial Department confided to the care of the Rev. Mr. Lippitt, Professor of Pastoral Theology and Church Policy in the 'Theological Seminary at that place.

WESTERN DIOCESES AND MISSIONS.

INDIANA.

ST. PAUL'S CHURCH, NEW ALBANY.—Rev. Mr. Steele's Agency at the East. We invite the attention of our eastern brethren to the following paper of the Wardens and Vestry of St. Paul's Church, New Albany, recommending and accrediting the agency of the Rev. Asahel Steele in their behalf.

'We, the Wardens, and Vestry of the Protestant Episcopal Church in New Albany, in our extreme necessity, do anxiously look for some aid from our Brethren in other churches: we do hereby desire and appoint, the Rev. Asahel Steele, for nearly four years our faithful and self-denying Pastor, as Agent to solicit, and receive for us, any sums which our christian brethren, in their good will to the cause of Christ, are willing to bestow. Our critical and necessitous condition, Mr. Steele can fully state to all who will take an interest in our infant church, and its struggles to establish here the ministrations of the gospel.

STEPHEN BEERS } Wardens
JOSEPH FRANKLIN }
WIDOW HALE, }
V. A. PERIN, } Vestry.
JOHN G. HOFF,
THOMAS POSTER.

'New Albany, Indiana, Jan. 16th, 1841.'

ILLINOIS.

JUBILEE COLLEGE.

The preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

'Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—it is the salvation of the souls of men by means of a christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be emerged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the ELOIM—the Jehovah.'

In furtherance of these views of the founder, constant and unremitting efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the students in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres. All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition. Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of \$10 will be required in advance.

No student will be received until the current expense of the session are advanced, viz. \$50.

By order of

PHILANDER CHASE, Bishop of Illinois, Peoria Co., Dec. 7, 1841.

Southern Churchman.

OHIO.

THE RECEIPT OF THE FOLLOWING SUMS, ON THE ASSESSMENT FOR DEFICIENCY OF SALARY, IS HEREBY ACKNOWLEDGED—VIZ.

1840. Nov. 26.	From St. John's—Ohio City,	
	per Bishop Melvaine, in full,	\$50.00
" "	From Trinity—Cleveland, per do.	90.00
" "	From St. Timothy's—Massillon, per do.	40.00
" "	From St. Andrew's—Elyria per do.	6.00
" "	From St. Stephen's—Grafton, per do. in full,	10.00
" 30.	From St. Paul's—Akron, per Rev. T. J. Davis, in full,	15.00
" "	From Trinity—Newark, per Bp. Melvaine, in full,	40.00
1841. Jan. 19.	From Christ's—Dayton, per Rev. E. Allen, in full,	30.00
1840. Nov. 26.	From St. Paul's—Akron, per Bp. Melvaine, in part,	5.00
" "	From St. John's—Cuyahoga Falls, per do. in full,	6.33
" "	From St. Luke's—Columbia, per do. in full,	4.00
Dec. 15.	From St. Peter's—Ashtabula, per Mr. Griswold, in full,	30.00
29.	From St. Paul's—Norwalk, per C. F. Lewis, in full,	10.00

ON SALARY OF THE CURRENT YEAR, THE FOLLOWING VIZ—

1840. Nov. 24.	From Col. Johnston, of Piqua, per Rev. Mr. Wing,	10.00
26.	From St. Timothy's—Massillon, per Bp. Melvaine,	25.00
" "	From St. John's—Wake-man, per do.	6.00
Dec. 30.	From St. James' Zanesville, per do.	32.00
1841. Jan. 19.	From Christ's—Dayton, per Rev. E. Allen,	30.00

G. BROWNING, Treasurer.

Editorial and statistical papers relating to the state of the church in Indiana, Kentucky and Florida, prepared for this number are crowded out by other matter already in type.]

CINCINNATI & LOUISVILLE.

SATURDAY, FEBRUARY 6, 1841.

'The form and pressure of the Time.'

THE NEW YORK MIRROR: A weekly Gazette of Belles-lettres and the Fine Arts, Edited by GEORGE P. MORRIS. New York: Daniel Farnham. No. 8 pp. Imperial 4to. Vol. 416 pp.

This Weekly Gazette of Gen. Morris has reached the 17th volume, and with great modesty of bearing finds its way to our table in exchange, as 'THE BEST AND CHEAPEST PERIODICAL IN THE WORLD.' We commend the Mirror, (may we a thought too much modest assurance)—with the home-bred heartiness of old and tried friendship. We are not ashamed to say we held a pen for its pages in the greenness and freshness of its age,—and now that it is established in the fullest confidence of all belles-lettres readers—occupying a position too respectable to make it either fit or necessary to praise itself, we should be right glad to see the gratuitous puffery of the cover dispensed with. The contents of each number and the names enlisted for its pages sufficiently accredit it as a Gazette honorable alike to the brilliant talents of the editor and the enterprise and efficiency of the publisher. The engraving of the Ruins of Carthage in the first number of the present volume, is by Dick, from a painting of Linton. It is in the very best sense, worthy the reputation of these artists.

From the Monitor and Messenger.

'On the 7th, Mehemet Ali had received from Admiral Stopford a letter, in which that officer declared that Commodore Napier not having been authorized to treat, the convention concluded with him must be considered null.

'The 8th, an English steamer entered the port of Alexandria, having on board the flag-ship of the Admiral's ship, Capt. Fawcett, nephew of Sir Robert Stopford. He delivered to the Viceroy a new letter, which notified to him the official authorization of a British government, in the name of the Powers, to maintain Mehemet Ali in the alic of Egypt, on the condition that, in a space of three days, he would consent to store the Turkish fleet to the Sultan, and ultimately evacuate Syria. To this letter as joined an explanatory note from Captain Fawcett, stating that he was commissioned to transmit to Constantinople the resolutions of Mehemet Ali, that he would wait for them three days, and that he had orders to demand at the written documents of these resolutions could be remitted to him open, in order that he might assure himself of the contents.

'After two days' delay, Mehemet Ali delivered to Captain Fawcett a letter for the Admiral, in which he announced his determination, and another for the Grand Vizier, here he says, 'that always ready to sacrifice his possessions, even that of his life to content the favor of the Sultan, and grateful at the intervention of powerful allies, the or of his Sovereign has been restored to him, has taken measures that the Ottoman fleet could be given up to such person and in such manner as it shall please his Highness to der; that the troops which occupy Candia, and the Holy Cities are ready to retire; at the evacuation shall take place without delay, so soon as he shall receive his Sovereign's letter; that as for Syria, Ibrahim Pacha must be already quitted Damascus with the whole of his army to return to Egypt.

'Such is the news from Alexandria. It plainly itself naturally by the simple comparison of dates. At the moment that Admiral Stopford annulled the convention concluded Commodore Napier, not only must he have an ignorant of the approbation that this invention received from the British Cabinet, but the fact even that the convention was known in London. The instructions which guided the conduct of the Admiral, and which his last step with the Viceroy refers, had been sent long before the English Government could have been informed of the engagements entered into by Commodore Napier.

'In the letter which the Admiral addressed to Mehemet Ali, there is no mention of military right in Egypt. He had not, in fact, the power to offer it; but, in case the Viceroy should claim it, Admiral Stopford is authorized to promise to support his claim at the Porte. In all which has passed at Alexandria there has merely been confusion produced from the unexpected act of Commodore Napier, and the ignorance of Admiral Stopford of what was passing in London. Things will come definitively to the same conclusion—that is to say, the concession of a hereditary Pashalic of Egypt, made by Sultan to Mehemet Ali at the desire of the powers his allies.

'The following despatch from Mehemet Ali, in answer to a letter from Ad'l Stopford, for the refusal of the latter to ratify Commodore Napier's Convention, shows that the Egyptian difficulty is at an end.

'A free translation of the despatches of the Viceroy to the Grand Vizier:—

'The Commodore Napier, commanding British forces in the Mediterranean, proposed to me, by a letter of the 22d of November, that the great allied Powers had demanded of the Sublime Porte, that it might grant to me the hereditary government of Egypt, upon condition that I should be prepared to restore the Ottoman fleet, and to withdraw my troops from Syria. After a correspondence had taken place on this matter with Commodore Napier, the conditions were accepted, and a convention was concluded and signed, with the prospect on my part that the favor of his Highness would be extended to me.

'In consequence of this, I have written to my Ibrahim Pacha to come back to Egypt with the troops, the civil employees, and the material collected at Damascus; and an express even to this effect had been forwarded to Syria, by an English steamer, by means of the Commodore.

'Now his Excellency, Admiral Sir R. Stopford, Commander-in-chief of the English fleet, as let me know by a letter dated the 6th instant at Cyprus, that he has received an official despatch from Lord Palmerston with his Lordship's instructions, by virtue of which I am called upon to make my submission to the Sublime Porte in restoring the Ottoman fleet, and evacuating Syria, Adana, Candia, Arabia, and the holy cities. Always disposed to make the sacrifice of all that I possess, and of my life itself, in order that I may obtain the good graces of his Highness, and recognizing that by the intervention of the Allied Powers, the favor of my sovereign is restored to me, I have made the necessary dispositions in order that the Ottoman fleet may be given up to such person and in such manner as it will please his Highness to order.

'The troops that were in Candia, in Arabia, and in the Holy Cities, are ready to retire, and their evacuation will take place without delay, as soon as the order of my Sovereign shall have reached me. As to Syria and Adana, I have learned, by a letter from Ibrahim Pacha, dated the last days of the Ramadan, and which came to my hands overland, that he had quitted Damascus on the 30th or 4th Cheval, with all the army for the purpose of returning into Egypt. Syria is consequently wholly evacuated, and consequently my act of obedience is accomplished. These facts coming to the knowledge of your Excellency, I hope that in communicating them to our Sovereign and master you will intercede with his Highness, that he will restore to his confidence the oldest and most faithful of his servants. (Signed.) MEHEMET ALI.

'From China, there is nothing later. The rumor that had been circulated from St. Petersburg of the capture of Peking, is believed to refer to that of the Chusan Islands, of which we had information before.

'The Pairs papers are occupied with discussions of the question of fortifying that city, and with speculations about a change of Ministry, of which M. Mole is the favored chief.

WAR IN SYRIA.

'By what name shall this Syrian war be called? The difficulty of naming wars is not a little significant of the emptiness or dishonesty of their causes. Some wars have been called by the terms of their existence, for want of any other ostensible description. The War of the Holidays would sound too trifling; shall we call this, then, the War of the Hypothesis—a war because, if Mehemet Ali should use the occupation of Syria for the invasion of Asia Minor, the Russians would march to the succor of the Turks, and an European war would follow. The achievement of Acre, however at the present moment covers all faults. Till the smoke blows away nothing will be seen but glory. Twelve hundred men blown into the air in an instant, and a strong fortress reduced to ruins in three hours, attest the righteousness and wisdom of our policy in some way which we are quite unable to explain. The motto of the canon of Louis XIV, was 'Ultima Ratio Regum'; and our guns, having the same place in argument, have had the last word with a most curious effect. Truly indeed says Bruyere—They who sit peacefully by their own fires in the midst of their friends, and enjoy the goods of fortune in the midst of a capital city, where there is no danger of their lives or estates, are the men who generally breathe fire and sword, are taken up with wars, ruins, conflagrations and massacres, cannot hear, without impatience, of two armies being in the field and not meeting; or if in sight, that they do not engage; or when engaged, that the fight was not more bloody—scarce ten thousand men killed on the spot! Some are so far transported that they would quit their darling interest, their repose and security, out of a fondness of change and the pleasure of novelty; some of them would go so far as to be content to see the enemy at the very gates of the city, to make barricades draw chains across the streets, in apprehension of his assault, for the bare itch of hearing and telling the news! When we read the sickening account of the carnage in Acre we cannot but ask, for what was this? For what object has this destruction and bloodshed been brought about? Was it to vindicate the Sultan's authority? Are we his proper executioners? Was it to restore his towns? Look at the crumbling Ottoman Empire? mark the deluge of Mussulman blood. Was it to coerce rebellious vassals? Are we Holy Allies? Was it to deliver the Syrians from oppression? We had proposed to continue Mehemet Ali in the government of a great part of the country, and we still propose to continue him in the government of Egypt.—London Examiner, Dec. 6.

THE WESTERN JOURNAL OF MEDICINE AND SURGERY.

The twelfth number of this Journal (for January) was issued some time since, and the February number will be ready for delivery in a few days. The forthcoming number contains a greater variety of matter than usual, and several of the papers will be found to possess the highest interest. We would mention, in particular, the history of an operation performed with complete success by a deaf mute upon his ear, and the article on congestive fever, which develops some new principles of practice.

The Western Journal has a high standing among the medical periodicals of the country. Its articles are copied by all its contemporaries, and its doctrines referred to by works of standard authority. Gentlemen who wish to extend their fame as writers, or practitioners, have every inducement to become contributors to its pages.

A few copies of the second volume of this work can be furnished to subscribers. The third volume having just commenced, gentlemen disposed to subscribe for it are requested to forward their names.

London Examiner, Dec. 6.

RAILWAY TALKING MACHINE.

A late English Journal in referring to the London and Blackwall railroad, mentions a 'talking machine' constructed with galvanic wires, by means of which conversation could be carried on between London and Blackwall with the greatest ease and precision. By way of illustrating the efficiency of this talking machine Mr. Stephenson said that he went to the station in London one day to inquire for one of his assistants. He was not there, but the attendant said that he would inquire if he was at the other end of the line, he did so; in a few seconds the answer was that he was not there. But about five minutes afterwards the talking machine informed him in London that his assistant had arrived at the Blackwall terminus; upon which he instructed the attendant to say by the agency, 'Tell him to come here directly.' In ten minutes from that time he arrived, the distance being nearly seven miles. If the distance were 100 miles the conversation could be carried on just as readily for the communication travelled at the rate of 20 miles a second.

Another Murder.—We understand that Anthony Hasbrouck, Esq., of Fallsburgh, Sullivan county, New York, (the gentleman who was a candidate for Congress in that district in 1838,) was inhumanly murdered a few days since by a neighbor and connexion of his, by the name of Hardenbergh. It is said that Hasbrouck had lately commenced an ejectment suit against Hardenbergh, which is supposed to have been the cause of the commission of the horrid deed. According to the information we have received, Hardenbergh went to Hasbrouck's house, and in the presence of his wife, presented a rifle to his breast, saying that 'he was a dead man,' and that Hasbrouck pushed the rifle aside, and its contents were discharged into the wall, and that Hardenbergh immediately drew from his pocket a pistol, and shot Mr. Hasbrouck through the breast. That Mrs. Hasbrouck ran out and gave the alarm, and that Hardenbergh, before leaving took a knife and completely laid open the bowels of his victim. The criminal was arrested and committed.

Obituary.

DIED, suddenly, of apoplexy, on Monday morning, Feb. 1st, at the residence of his son-in-law, Richard Houghton, Mr. Thomas Hale, aged 60 years, a native of the city of Dublin, Ireland.

DIED, in Berkshire, Ohio, on the 22nd inst. Henry Prince, aged 15 years, son of Joseph Prince, Esq.

The subject of the above notice was interesting in his life, and to those who knew and loved him, the circumstances of his death most consoling. At a very early age he manifested much fondness for study; and exhibited rather the mind and learning of a man, than of a little child. He became a scholar in the Sabbath school when about six years old, and remained in it until his last sickness. To his teachers he was always attentive and respectful. During the public services of the Sanctuary his appearance was ever that of humble devotion, or fixed attention. To his parents he was always affectionate and obedient. To his companions and friends ever kind and obliging. During a protracted illness of two years he was seldom heard to complain; and always appeared to bear his affliction with meekness and patience. He seldom in conversation alluded to the subject of religion; and when spoken to on that subject, was usually very reserved; although evidently realizing its solemn importance and feeling a deep interest in it. A few days before his death, his convictions of his own sinfulness seemed exceedingly pungent; and he expressed himself as being 'afraid Satan would carry him away,' and 'fearful that God would cast him off.'

His Pastor called in to see him on the morning that he died, little thinking that he was so near his end, and found him longing for more faith; that he might more perfectly see the all-sufficiency of the mercy of God in Christ Jesus, for even the chief of sinners, and more firmly lay hold of the promises, while his Pastor was representing the good will of God towards him, as manifested in the numerous blessings which he had received at the hand of the Lord; and especially as evinced in the gift of his Son Jesus Christ, for his redemption, endeavoring thus to lead him to a full confidence in the sufficiency of that mercy, of which he appeared so deeply to realize his need, the hand of death was upon him; and the Holy ghost seemed to fill his soul, and he broke forth into a strain of praise and adoration to which, but a few moments before his strength seemed entirely unequal; and in which he seemed to unite with glorified spirits around the throne in heaven ascribing the glory of their salvation to God and the Lamb—Thou, only Oh! Lord art merciful—Thou only art righteous—Thou only art Holy—and in the midst of this he appeared for a moment to be recalled to a sense of the fact, that he was still in his tenement of clay; and he uttered the prayer 'Oh!

Michigan Banks.—On the 19th inst., the Michigan House of Representatives adopted, by a decisive vote, a series of resolutions, declaring that 'a farther suspension of specie payments by any of the banks of this State ought not to be authorized, countenanced, or tolerated by this Legislature,' and instructing the Committee on Banks and Incorporations to inquire into the propriety of providing suitable and adequate penalties to guard more effectually against a continuance or recurrence of suspension.

A British Schooner with her Crew in a State of Mutiny fallen in with.—On Friday last the Revenue Cutter Van Buren, Capt. Prince, from a cruise, fell in with, inside of Cape Henry, the British schooner Margaretville, Capt. Johnson, 65 days from Jamaica, bound to Baltimore, with a cargo of logwood, was short of provisions and water, and her crew in a state of mutiny. Prince transferred the mutineers to the cutter, and sent a force to the Margaretville, to work her up to this port, where she arrived on Saturday morning last, and was placed in the hands of William Gray, Esq. British Consul.—[Norfolk Beacon, 25th inst.]

Fire and Loss of Life in Philadelphia.—On Saturday morning, before day, the umbrella manufactory of Wright & Brothers, in Market above Third street, was, with a stock of goods amounting, according to the Philadelphia Gazette, to \$100,000, destroyed by fire. About half the same insured.—The adjoining stores of Wilcox & Brothers, of fancy silks—and Wood Abbott's for dry goods, were considerably damaged, supposed to the amount of \$3000; on these there was full insurance. The fire was believed to be accidental.

The most lamentable part of the story is that three young men, Mark S. Rink, Oscar Douglas, and Redman, all firemen, were killed by the fall of a wall of one of the buildings.

Another fireman, David Orrick, was also partially buried by the wall, but extracted alive, though much injured—one leg being broken, and otherwise severely hurt.

Among the arrivals in this city is a *Kineas Boodhist*, from Canton, accompanied by Doctor Parker, who has been for some years a resident at that place. His name is Chin-Lung, and bears the title of *Tuck-sho-yin*, or student of letters. He was yesterday presented to the President, and, among other questions, he asked in the figurative language of the East, how long His Excellency had been the security of the people, meaning how long he had been President.

Chin-Lung is a native of Peking. He is about twenty-one years of age, and in religion, he is a Boodhist.—[Nat. Intell. of Saturday.]

TO CORRESPONDENTS.

'RUSTICS,' of Pennsylvania, is received and will have place in our next. He will be always most welcome.

'NOTICES OF THE STATE OF SACRED MUSIC' abroad, is on file and will have place in an early number.

'A HYMN' is in hand for next week. 'T. S. M.' on 'Spring' we ask leave to postpone till spring—it will then, we are sure be most welcome to our readers.

We have to request the forbearance of some of our correspondents whose papers have been on file for several weeks.

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NEAR BRISTOL, BUCKS COUNTY, PA.

Rev. A. F. Dobb, A. M., Principal.

The public are respectfully informed that the duties of this Institution will be resumed as usual, on Monday, the second day of November.

Parents and Guardians desirous of a comfortable home for their sons or wards: with every facility for an accomplished Christian Education, are respectfully invited to visit the Hall at an early opportunity. Terms—\$100 per session of five months, in advance. The most respectable references will be given on application.

Recent Publications.

CHRIST to Return: A Practical Exposition of the Prophecies recorded in the 24th and 25th chapters of the Gospel according to St. Matthew. With a Preface, by the Right Rev. L. Silliman Lewis, D.D., Bishop of the Diocese of North Carolina. By G. Emlen Hare, Rector of Trinity Church, Princeton. Spencer's Appeals to the Heart.

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Lord suffer not Satan to deceive me!' and then continued his praises until the power of speech failed him—and soon after, while the Minister, with the family, engaged in prayer around him, he breathed out his soul unto God so quietly, that when the prayer was ended, it was scarcely known that the spirit had taken its flight. Truly the Lord has been in our midst; and though we are indeed bereaved of one most dear, yet we will rejoice in our tears, for we mourn not as those without hope.' S.

Receipts for the Western Episcopal Observer.

Since January 23, 1841.

Dr. or Cr.	By	Amount	Total
Dr. W. Richards	Churchman, Ohio	50	50
Edwards Blackwell	"	50	100
Mrs. Smith	"	50	150
W. B. Thomas	"	50	200
David E. Cady	"	50	250
Wm. Nicks	"	50	300
Chas. A. Sarabian	"	50	350
J. F. Ready	"	50	400
E. S. Carver	"	50	450
G. Shewalter	"	50	500
T. J. Adams	"	50	550
W. Gregory	"	50	600
Wm. F. Davis	"	50	650
Mrs. G. W. Jones	"	50	700
Miss Saml. J. Butler	"	50	750
Jas. Bishop	"	50	800
G. Orange	"	50	850
J. F. Edwards	"	50	900
Mrs. E. Oliver	"	50	950
L. C. Rivers	"	50	1000
Miss E. Longworth	"	50	1050
Wm. J. Wynne	"	50	1100
Mrs. J. Kilgus	"	50	1150
Wm. F. Davis	"	50	1200
R. G. Davis	"	50	1250
Thos. Forsyth	"	50	1300
Mrs. James Ford	"	50	1350
Wm. S. Shaw	"	50	1400
Paul Reinhold	"	50	1450
Richard Barnes	"	50	1500
George McCreedy	"	50	1550
Mrs. N. G. Hall	"	50	1600
Wm. M. Bull	"	50	1650
Wm. S. Shaw	"	50	1700
Miss E. McCrum	"	50	1750
Edward Wilson	"	50	1800
H. A. Griggs	"	50	1850
Wm. F. Davis	"	50	1900
A. G. M. M. D.	"	50	1950
Mrs. F. Kinsar	"	50	2000
P. N. White	"	50	2050
Wm. F. Davis	"	50	2100
Wm. Sherrard	"	50	2150
Rev. E. Lyman	"	50	2200
Mrs. Susan H. Stone	"	50	2250

GREEN BANK, BURLINGTON, NEW JERSEY.

THE BISHOP OF NEW JERSEY, PATRON.

THE winter term of this institution will commence on the first day of November. The charges per term of five weeks, for boarding, lodging, fuel, use of bed and bedding, and towels, all English branches, Ancient Languages, and Psalms, \$106.

Washing is charged at fifty cents per dozen. Music with use of piano \$15. French \$7 50. Drawing \$2 per quarter.

At the suggestions of several friends of the institution and in consequence of the pecuniary depression of the country the following propositions are made:—1. A deduction of ten per cent will be made on all bills of the second year, of fifteen per cent the third year, of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years leaving the time of their attendance to the several ornamental branches to the discretion of the Principal, the whole charge for the term, (including washing amounting as the several items do to about \$180,) will be \$150.

3. When more than five or more daughters of one family are educated at the Hall, a deduction of twenty per cent will be made on all their bills.

4. When more than five and less than ten pupils from the same neighborhood, a deduction of fifteen per cent on all charges will be made, and when the number is more than ten, a deduction of twenty per cent. (When the number is less than five, no deduction of every term, and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn and the expenses charged. Address Rev. R. J. Germain, Chaplain, Principal teacher and Head of the family, St. Mary's Hall, Burlington, N. J.

Church and Parlor Organs.

GEORGE JARDINE, Organ Builder, Anthony street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:—

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The Gold Medal of the American Institute for the best Organ, 1839.

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New York.

Ismo Lubricated Common Prayer Book.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Frebyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra rich, very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the church.

Published by GEORGE MILLER, 647 Broadway, Philadelphia.

PUBLISHED AND FOR SALE BY THE General Protestant Episcopal Sunday School Union.

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Collects from the Prayer Book, do 3 00

Questions on the Collects, do 11 00

Catechism on the Collects, do 36 00

Epistles and Gospels from the Prayer Book, 10 00

Questions on the Epistles and Gospels, 2 parts 11 00

Bible Companion, 2 vols., do 60 00

Quest. on St. Matthew, part 1, stiff covers, 12 50

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do do do 3, do 12 50

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LIBRARY BOOKS.

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January 15 1841.

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